

881
537 men who are maternal uncles of the boys being circumcised —rush on the scene, carrying knives, fishing-nets, and other implements, and circle around one pile of food, which will later be given to the Eagle boys in the enclosure. Each in turn holds up the implement she carries and makes a speech.

One, holding up a hatchet: "With this hatchet my husband knows how to work in the garden. My garden has no trees or bushes in it, and I plant the taro. My husband plants the bananas. I cut them down with this hatchet. Now my husband's *tsringi* (her husband's sister's son) goes into the enclosure. I talk true to all you women and to all you men."

Another holds up a plate.¹ "You see this plate. My man goes fishing in the sea and catches many fish. Now I cook the fish in the saucepan, and then I drink it from the plate. Now I talk to all you women and all you men. By and by you will say, 'Ah, she is ashamed.'² I do not like to talk any more. My talk is finished."

Another holds up a basket used for catching fish. "My husband takes the basket and goes into the sea. He catches many fish. He brings them home. I eat plenty of fish. I eat bananas, but not so many of them. Now my husband's little *tsringi* has gone into the enclosure. I do not hide anything from all of you. I talk true. I do not like to make a long speech. I have finished."

One, holding up a knife, says: "This knife belongs to the work in the garden. My husband takes the knife and cuts firewood with it. Now I, I am a woman, and am not strong enough to get firewood. I like to

[177
1415] ¹ A few enamelled plates have been introduced by boys who have been away working on plantations. This woman is describing the making of soup, which has also been introduced with saucepans.

² The shame is for not talking truly.

252 later wrapped in leaves and baked in the *liga* separately. The pig is hung on a pole over a fire to be singed, and a few pieces of burning wood are put inside to make it dry. Later it is taken away from the fire and may be kept like this for several days, awaiting distribution at a feast. When prepared for eating it is wrapped in leaves, securely tied, and baked in the *liga*. There is no other method of cooking pig. It is considered excellent food and is essential for a mortuary and *malanggan* feast.

[301] A type of phalanger occasionally caught in the bush is baked in the same manner as pigs. The teeth are first extracted, however, and used to make a necklace.

Turtle

Turtle is not a part of the everyday diet, but is caught occasionally and usually eaten at a feast. It is always cooked by the men. The turtle is laid on its back and its underneath cover (*bungbunga*) cut off and the entrails taken out. These are wrapped in banana leaves, sprinkled liberally with the blood of the turtle, and baked in the *liga*. It is eaten by the men, although not taboo to women. The men like it too much to give it to the women. The back shell (*kukulsun*) is smeared inside with *lest* (lime) and left in the sun to dry. It is used later to make the scoops (*polok*) for eating coconut and to ornament the *kepkep*.

Beta—Sea-worm

The catching of this worm which comes up out of the sea once a year has already been described. Its cooking is quite an intricate process. First the long *mismis* leaves are sewed together, as in the preparation for cooking fish. On top of the *mismis* leaves is placed a banana leaf, the little *cement* leaves, shredded coconut, scraped taro halved, then the *beta*. On top of it are put more *cement* leaves, more *beta*, more shredded coconut, another layer of taro, then again *beta*,

WORK

189

in carrying it. A moderately large pig is carried on a pole ²²⁴ resting on the shoulders of two men. A very large one ^[482] requires four men to carry it.

The pig belongs to the man who has hunted it, but if he has had other men's dogs with him they will receive a portion of the animal.¹

A type of phalanger is found in the bush and is also hunted. Two men go off to the bush together, and, if an animal is sighted in a tree, one man climbs up while the other waits below. The man up the tree will shake the branch on which the animal is, or, if there is a vine, pull it. As the animal falls down the man below catches it. The two men break the legs of the animal and later at home kill it by strangling.

BASKETRY AND WEAVING

Baskets are of the most simple, crude type, and are merely ²⁸⁵ the plaited leaf of the coconut tree. Both men and women ⁴¹⁵ make them, each for their own use. They last but a short time, and then new ones are made. The woman has her own basket in which she carries the produce from the garden. The man will hastily make a basket to carry the remains of food home from a feast. A man will also always have a very small envelope-shaped basket in which to carry his ^[276] betel-nut, his *lest* (powdered lime), tobacco, pipe, etc. There is no decoration on any of the baskets, and they are all of a temporary and crude type.²

The only weaving is that of fishing-nets, and this is done ²⁸⁶ by the men only. Not all men can weave the nets, but a few are noted for their skill in it; these few at the present time are old men. The fiber is vine from the bush. One end of the

¹ The pig-hunting is taken from descriptions given to me by men who were hunters. I did not accompany any of them on their hunting expeditions.

² But the natives were extremely interested in some rather ornate baskets from Ceylon that I had with me, and examined them with much eagerness.